

LAWS AND CUSTOMS OF PESACH

According to the Traditions of Chabad

Second Edition

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5749

Brooklyn, New York

A PASSOVER MESSAGE

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The Lubavitcher Rebbe Shlita

The festival of Pesach calls for early and elaborate preparations to make the Jewish home fitting for the great festival. It is not physical preparedness alone that is required of us, but also spiritual preparedness--for in the life of the Jew the physical and spiritual are closely linked together, especially in the celebration of our Sabbath and festivals.

On Pesach we celebrate the liberation of The Jewish people from Egyptian slavery and, together with it, the liberation from, and negation of the ancient Egyptian system and way of life, the "abominations of Egypt." Thus we celebrate our physical liberation together with our spiritual freedom. Indeed, there cannot be one without the other: there can be no real freedom without accepting the precepts of our Torah guiding our daily life; pure and holy life eventually leads to real freedom.

It is said, "In every generation each Jew should see himself as though he personally had been liberated from Egypt." This is to say, that the lesson of Pesach has *always* a timely message for the individual Jew. The story of Pesach is the story of the special Divine Providence which alone determines the fate of our people. What is happening in the outside world need not affect us; we might be singled out for suffering, G-d forbid, amid general prosperity, and likewise for safety amid a general plague or catastrophe. The story of our enslavement and liberation of which Pesach tells us gives ample illustration of this. For the fate of our people is determined by its adherence to G-d and His Prophets.

This lesson is emphasized by the three principal symbols of the "Seder," concerning which our Sages said that unless the Jew explains their significance he has not observed the "Seder" fittingly: "Pesach," "Matza" and "Morrer." Using these symbols in their chronological order and in accordance with their Haggadah explanation we may say: the Jew can avoid "Morrer" (bitterness of life) only through Pesach (G-d's special care "passing over" and saving Jewish homes even in the midst of the greatest plague), and Matza--then the very catastrophe and the enemies of the Jews, driving them in great haste out of "Mitzraim," the place of perversion and darkness, and placing them under the beam of light and holiness.

One other important thing we must remember: the celebration of the festival of freedom must be connected with the commandment "thou shalt relate it to thy son." The formation and existence of the Jewish home, as the Jewish people as a whole, is dependent upon the upbringing of the young generation, both boys and girls; the *wise* and the *wicked* (temporarily), the *simple* and the *one who knows not what to ask*. Just as we cannot shirk our responsibility towards our child by the excuse that "my child is a wise one; he will find his own way in life; therefore, no education is necessary for him," so we must not despair by thinking, "the child is a wicked one; no education will help him." For all Jewish children, boys and girls, are "G-d's children" and it is our sacred duty to see to it that all live up to their above-mentioned title; and this we can achieve only through a kosher Jewish education, in full adherence to G-d's Torah. Then we all merit the realization of our ardent hopes: "In the next year may we be free; in the next year may we be in Jerusalem!"

RABBI MENCHAMEM M. SCHNEERSON

A MESSAGE FROM THE LUBAVITCHER REBBE SHLITA TO JEWISH CHILDREN

You are surely well acquainted with the "Haggadah" by now. No doubt you know about the Four Sons--the wise, the wicked, the simple and the one unable to ask a question.

Which one do you want to be? Of course, the "wise son" or wise daughter. But one should be a wise child not merely on the Seder night, but always.

LEARN OUR HOLY TORAH!

INQUIRE ABOUT THE MITZVOT GIVEN TO OUR PEOPLE ISRAEL AND DO THEM!

INQUIRE ABOUT THE CUSTOMS OF OUR PEOPLE AND OBSERVE THEM!

SEE THAT YOUR JEWISH FRIENDS DO THE SAME!

If you do that, you will certainly be a wise child, and you will make your dear parents happy and proud of you.

With best wishes for a kosher and happy Pesach.

RABBI MENACHEM M. SCHNEERSON

LAWS AND CUSTOMS OF PESACH

Section 1

1. Thirty Days Before The Festival

1. Our Sages of blessed memory instituted that 30 days before Pesach, the laws of Pesach should begin to be expounded in public.
2. In our generation, however, when all the laws have been written in the "Shulchan Aruch," it is a mitzvah for everyone to learn the laws of Pesach--until one knows them well and knows what to do.
3. Throughout the thirty days before Pesach, we are careful that no chometz should become attached to anything to the extent that it cannot easily be removed by Erev Pesach. There is also a custom to begin cleaning the house and dishes beginning 30 days before Pesach due to the large amount of work involved.
4. During the 30 days before Pesach, one should avoid eating matzoh.

2. The Month of Nissan

1. We do not say "tachanun" during the entire month of Nissan, nor do we say "av harachamim" or "tzidkoscho tzedek" on the "Shabbosim" of this month.
2. From Rosh Chodesh Nissan until the 12th of Nissan inclusive in

the morning after "shacharis," we say the "nossi" of the day (in parsha "Nosso").

3. After the "nossi" we say the "yehi rotzon." Kohanim and Leviim also say it.

4. On the 13th of Nissan we say from "Zos chanukas hamizbeiach" until "ken osah es hamenorah" (in the beginning of parshas "Behaloscho"). This corresponds to the tribe of levi.

5. There is no fasting during the month of Nissan, except for the firstborn who do fast on Erev Pesach and a bridegroom and bride who do fast on the day of their wedding but not on "Isru Chag" (the day after Pesach).

3. B'rochoh on the Trees

1. In the days of Nissan, when one sees trees in bloom, one should say the following b'rochoh:

Blessed are You, L-rd, King of the universe, who has caused nothing to be lacking in His universe, and has created in it goodly creatures and goodly trees wherewith to bring delight to mankind.

2. This b'rochoh is only said when one first sees the blossoming each year, and it is said only on seeing fruit-trees in bloom.

4. Shabbos Hagodol

1. The Shabbos before Pesach is called Shabbos Hagodol ("the Great Shabbos") because a great miracle happened on that Shabbos. The Jews in Egypt were commanded to sacrifice the "korban Pesach." On the tenth of Nissan, which was then Shabbos, they took the lamb they were going to use for a sacrifice. When the Egyptian firstborn saw this, they asked the Jews why they were doing so. The Jews answered: "This is a 'korban Pesach' for G-d who is going to kill the Egyptian firstborn." The firstborn went to their parents and Pharaoh, and begged them to release the Jews in Egypt. When they refused, the firstborn fought a war with them, and killed many of them. This is the meaning of the verse: "Who struck Egypt through its firstborn ..." i.e., G-d struck the Egyptian through their own firstborn. This Shabbos was therefore designated as remembrance of this miracle, and is called "Shabbos Hagodol."

2. When "Shabbos Hagodol" is on Erev Pesach the "Haftorah" read is "V'orvoh." But if "Shabbos Hagodol" falls on one of the previous days, we read the "Haftorah" of that week's Torah portion.

3. On "Shabbos Hagodol" (if it is not the day before Pesach), it is customary for the Rabbi to teach his community the laws of Pesach, showing them the ways of G-d and instructing them what they should do.

4. At "minchah" on "Shabbos Hagodol" we recite in the Haggadah from "avodim hoyinu" until "lechaper al kol avonoseinu," because

the redemption and miracles began on that Shabbos.

5. Mo'os Chittim (Money for Matzohs) and the Matzoh Campaign

1. It is a Jewish custom that every Jew should contribute money for "mo'os chittim." This money is distributed to the poor so that they can buy matzohs for Pesach.
2. The Lubavitcher Rebbe Shlita instituted that before Pesach we should endeavor to send round, hand-baked "sh'murah-matzohs" to our acquaintances to be used on Pesach (at least for the "Sedorim"). Likewise, wherever communal "sedorim" are organized (at hotels, etc.) the organizers should ensure that the matzohs used are of this type.

6. Prohibition of Chometz

1. Chometz includes grains or flour of the Five Species of Grain (wheat, barley, rye, oats, spelt) that have become leavened, i.e., they have come in contact with water and remained at least 18 minutes without any kneading or agitation whatsoever.
2. Throughout the eight days of Pesach, we are prohibited from eating or deriving any benefit from chometz. Nor may chometz be found or seen in the home of a Jew. This is true even if it has been mixed with something else. Therefore, any product containing the slightest amount of chometz or any derivative of these Five Species is considered chometz.
3. A Jew who owns any chometz during Pesach is at every moment transgressing the Torah prohibition against chometz being in one's possession. When chometz is owned by a Jew during Pesach, it is forbidden to derive any benefit from it forever, even if one nullified it before Pesach.
4. The Torah commands us to destroy all chometz in our possession on the day before Pesach. Our sages added the obligation to search our possessions for chometz the night before Pesach and burn whatever we have found on the following day.
5. If we have a large amount of chometz, we may sell it to a Gentile before Pesach, as long as it is still within the time that we may derive benefit from it.
6. It is forbidden to use any utensils, ovens or stoves, that were used during the year with chometz, since the chometz has become absorbed. The custom is to use special equipment on Pesach. However, someone who cannot obtain special utensils can consult a competent Rabbi concerning the methods of purging the chometz and rendering the utensils fit for Pesach use.

7. Bedikas Chometz (Searching for Chometz)

1. We must search for chometz on the night of erev Pesach immediately after nightfall.
2. Beginning one-half hour before nightfall, one should not begin a meal or any work that will take some time, in case one will miss

the time assigned to the beginning of the search.

3. The community should pray "ma'ariv" as soon as it is night, and then immediately begin the search for chometz.
4. If a person is always accustomed to pray with a "minyan," and this time he does not do so, he should first pray and then search for chometz. However, if he is always accustomed to pray alone, he should first search for the chometz.
5. Before the search one should clean all the rooms well, so that one can search them properly. One should also clean under the beds in case some chometz was misplaced there. It is customary to sweep the house by 13 Nissan to enable the search to begin promptly at the nightfall of 14 Nissan.
6. Before the search, we should conceal the chometz that we wish to eat later. This is to prevent small children or mice from taking the chometz into the places and rooms which have already been searched.
7. Before the search, we take 10 pieces of hard chometz, and place them in different places in the house. Each piece should be wrapped in paper to ensure that it will not crumble.
8. We use a wax candle and a feather for the search. We put any chometz found in the search in a paper bag, and also to dig crumbs out from cracks, etc.
9. Before the search, the head of the house recites the following "b'rochoh":

Bo-ruch A-toh Ado-noi E-lo-hei-nu Me-lech Ho-olom A-sher Ki-
Al Be-or Cho-metz.

de-sha-nu Be-mitz-vo-sov Vi-tzi-vo-nu

Blessed are You, L-rd our G-d, King of the universe Who has
commanded us concerning
the removal of chometz.

sanctified us with His commandments and

The members of the household should gather to hear the
"b'rochoh," with the intention that the "b'rochoh" should cover
them as well; they then go and search their assigned places.

10. We may not talk between the "b'rochoh" and the beginning of
the search--even about things that concern the search. We may not
talk about things that do not concern the search during the entire
search.

11. Immediately after the "b'rochoh" we should search the room
closest to the place where the blessing was heard.

12. The search must be conducted by the light of a candle.

13. We must search for chometz in all rooms, including the attic
and the basement, and everywhere chometz may have been brought in
during the year.

14. We must search for chometz in the holes and cracks, in hidden places and in the corners.

15. We need to search in the holes only as far as the hand reaches; it will suffice to "m'vattel" [to make null and void. In relation to chometz it means to render the chometz ownerless, thus avoiding the prohibition against owning chometz on Pesach] that which is further in.

16. After completing the search, we put the bag, feather and the remains of the candle (if any), in a wooden spoon. We wrap them all up in a paper, and tie the paper tightly with string, with the handle of the spoon protruding.

17. Soon after the search one must perform the ceremony of "bittul"--the nullification of the hidden chometz (which might be located somewhere in one's possession), and say the first "kol chamirah" (the passage that forms the first stage in the process of "bittul").

"kol ha-me-rah va-cha-me-ah d'e-cah ve-r'shu-cee d'lah cha-me
-say u-d'lah ve-ar-tay u-d'lah y'da-nah lay le-bah-tayl v'leh
-heh-vay heph-kayr c'af-rah d'ar-ah"

"All leaven or anything leavened which is in my possession, which I have neither seen or removed, and about which I am unaware, shall be considered nothing and ownerless as the dust of the earth."

18. One who does not understand the Aramaic should say "kol chamirah" in any language one understands. However, if one knows that the intention of "kol chamirah" is to "m'vattel" the chometz, one must say it in the original although one does not understand the Aramaic.

19. The main idea behind the "bittul" is that one decides with all one's heart that the chometz in one's possession should be "bottel" --i.e., belong to no one, as the dust of the earth.

20. After the search we must be very careful that the chometz kept for burning, as well as the chometz left for eating, should not be carried around. This is to ensure that it will not crumble. We must also be careful that it should not be carried or dragged away by small children (or mice!).

21. People leaving their home before Pesach must search for Chometz the night before their departure without saying a "b'rochoh."

22. Synagogues should be inspected on the night of the 14th of Nissan by the light of a candle because children bring chometz there all year round.

23. In the fifth hour ("zemanis") of erev Pesach when we may no longer eat chometz, we must burn the chometz and at the same time

say the second "kol chamirah."

"kol ha-me-rah va-cha-me-ah d'e-cah ve-r'shu-cee dah-cha-zee
-tay u-d'lah cha-zee-tay da-cha-me-tay u-d'lah cha-me-tay
d've-ar-tay u-d'lah ve-ahr-tay le-bah-tayl v'leh-heh-vay heph
-kayr c'af-rah d'ar-ah"

"All leaven or anything leavened which is in my possession,
which I have seen it or not, whether I have observed it or not
whether I have removed it or not shall be considered nothing
and ownerless as the dust of the earth."

8. Chometz During Pesach

1. If one finds chometz in the house during the days of "Chol Hamoed Pesach" one should remove it from the house and burn it. If the chometz is the size of a "kezayis" (lit. "like an olive"--a measurement of volume; a "kezayis" of matzoh is one ounce), the "b'rochoh" "al biur chometz" is recited at the burning.
2. However, if chometz is found during the days of Yom Tov, or on "Shabbos Chol-Hamoed," when it may not be moved from its place (for it is "muktzeh"), one covers it with a vessel until nightfall (of "Motzoie Shabbos" or Yom Tov), and then burns it.
3. If one finds chometz on the last days of Yom Tov, one burns it on "Motzoie Yom Tov" without a "b'rochoh"--even if it is the size of a "kezayis."
4. Pesach does not end until after nightfall of the 8th day. All the laws of Pesach are binding until that time. Therefore, absolute care should be taken ****not**** to buy bread or any articles of chometz until the holiday is entirely over. One should be careful ****not**** to buy bread or any other chometz even after Pesach, that was baked or prepared during Pesach, because it is forbidden to use any chometz that was owned by a Jew during Pesach ****even after**** Pesach.

9. Mechiras Chometz (Selling The Chometz)

1. It is prohibited to possess chometz on Pesach and one is not allowed to derive any benefit from such chometz. Also, chometz which was in the possession of a Jew on Pesach may not be used even after the Yom Tov. Therefore, any chometz which cannot be eaten or disposed of before Pesach must be sold to a Gentile.
2. Since the Rabbi must sell the chometz on Erev Pesach before the end of the fifth hour ("zemanis") which is one "sho'oh zemanis" (lit. "time hour"; the day, beginning at sunrise and ending at sunset, is divided into 12 equal "hours," each of which is called an "hour zemanis"--as opposed to a clock hour which equals 60 minutes. E.g., if the daytime is 15 hours, each "hour zemanis" is one and one quarter clock hours) before midday, one should make sure that the transfer of the chometz to the Rabbi takes place well before this time.

To avoid having Chometz in your possession during Passover, please fill out this "Mechiris Chometz" form and give it to a competent Rabbi.

DELEGATION OF POWER
FOR SALE OF CHOMETZ

KNOW YE that I, the undersigned, fully empower and permit Rabbi _____ to act in my place and stead, and in my behalf to sell all chometz possessed by me (knowingly or unknowingly) as defined by the Torah and Rabbinic Law (e.g., chometz, possible chometz, and all kinds of chometz mixtures). Also chometz that tends to harden and to adhere to inside surfaces of pans, pots or cooking and usable utensils. And to lease all places wherein the chometz owned by me may be found, especially in the premises located at _____ and elsewhere.

Rabbi _____ has the full right to sell and to lease by transactions as he deems fit and proper and for such time which he believes necessary in accordance with all detailed terms and detailed forms as explained in the general authorization contract which have been given this year to Rabbi _____ full power and authority to appoint a substitute in his stead with full power to sell and to lease as provided therein. The above given power is in conformity with all Torah, Rabbinical regulations and laws, and also in accordance with laws of the State of _____ and of the United States, or in accordance with the laws of _____. And to this I hereby affix my signature on the _____ day of Nissan in the year _____.

Signature: _____

****Please Print****

Name _____

Address _____

City/State/Zip (City/Country) _____

3. There are many legal intricacies covering this transfer of property and only a competent Rabbi should be entrusted to actually sell the chometz to a Gentile.
4. The Alter Rebbe instituted the practice of selling the chometz to a Gentile through an "agent-guarantor" ("orev kablan") and this practice has spread among many communities.
5. If one is going abroad, or in case of emergency when the chometz cannot be sold, a competent Rabbi should be consulted.
6. All vessels which have been used with chometz, as well as any

chometz that will not be eaten before Pesach but to be sold, should be put aside in a secure place. The vessels should be thoroughly cleaned of any trace of chometz. If possible, these and other items included in the sale of chometz should be stored in a locked room with the key out of reach.

7. The custom of "chasidim" is that when they have received some article of food or drink from their Rebbe and it cannot be kept on Pesach (because of chometz), they are very careful not to sell it with the chometz, but to eat or drink it before Pesach.

10. Erev Pesach

1. We rise early for prayer on erev Pesach so we can finish the chometz meal within the time we are allowed to eat chometz.

2. We do not say "mizmor Lesodah" on erev Pesach and "Chol-hamoed Pesach."

3. We may eat chometz on erev Pesach only until the end of the fourth hour ("zemanis"), i.e., only within the first third of the day.

4. We may, however, derive benefit from the chometz until the end of the fifth hour ("zemanis").

5. Within the fifth hour ("zemanis"), and no later, we make a fire, burn the chometz, and "m'vattel" the chometz, by saying the second "kol chamirah."

6. We shake out the pockets of our own clothing and those of our children to ensure that no crumbs of chometz remain.

7. We should be careful to take a haircut and cut our nails before midday of erev Pesach. After midday we may take a haircut only if given by a Gentile; we may, however, cut our nails ourselves even after midday if we did not do so earlier.

8. We may not eat matzoh on erev Pesach. Even small children, if they are mature enough to understand what they will be told at night about the exodus from Egypt, may not be given any matzoh on erev Pesach.

9. It is also customary that from erev Pesach until after "Karech" of the second seder, we do not eat any of the types of food that make up the "charoses" and the "morrer."

10. On erev Pesach we must remember to separate challah from the matzohs (if it hadn't been separated in the matzoh bakery).

11. If the second day of Pesach is a Friday, then on erev Pesach (Wednesday) we must perform the "Eiruv Tavshillin" ceremony.

12. On erev Pesach after "minchah," before sunset, we say the "seder korban pesach."

11. Taanis Bechorim (Fast of the Firstborn)

1. When G-d killed the firstborn of Egypt, He spared the firstborn of Jews. Therefore, all male firstborn Jews fast on the day before Pesach in gratitude to G-d.
2. It has, however, been a custom for many centuries that the fast is broken by a "seudas mitzvah," such as the meal at a "siyum." One may then eat for the rest of the day.
3. If one is not a firstborn, but has a firstborn son under 13, one should fast or partake in a "siyum."

(The "siyum" takes place in the synagogue directly after "shacharis").

12. Matzohs Mitzvah

1. The matzohs with which we fulfill the mitzvah of eating matzoh on the "seder" nights are called "matzohs mitzvah." It is customary to bake them "erev Pesach" after midday, for the Pesach sacrifice was offered at that time.
2. The foregoing is the best way to fulfill the mitzvah. If, however, we cannot bake them after midday, we can also fulfill the mitzvah of eating matzoh with the "matzohs mitzvah" baked earlier.
3. Those who knead and roll the dough for the matzohs on the afternoon of "erev Pesach" (which is in the time when "chometz" is forbidden) should say: "I hereby declare any pieces that fall during kneading and preparation of the matzohs, and any dough that sticks to the utensils, to be ownerless and nullified."
4. While kneading and rolling the dough on "erev Pesach," it is customary to say "Hallel" in memory of the "Korban Pesach," which was slaughtered while saying "Hallel."
5. The Rebbe Rashab used to be present at the matzoh bakery on "erev Pesach," and recited "Hallel." He used to interrupt his recital--even in the middle of a chapter--to give instructions concerning the kneading, baking, etc.
6. The custom in Lubavitch was that after burning the "chometz," the people went to "mikvah," dressed in their "Yom-Tov" clothes, and went to bake the "matzohs mitzvah."

13. When Erev Pesach Falls On Shabbos

1. When "erev Pesach" falls on Shabbos, we search for "chometz" on Thursday evening, the eve of 13 Nissan, with the blessing. After searching, we nullify the "chometz" and say the first "Kol Chamirah."
2. On Friday morning, one should burn the "chometz" at the same time that one burns it every year on "erev Pesach," but without saying the second "Kol Chamirah" waiting until Shabbos morning after one finishes the morning meal (before the time it becomes forbidden to derive benefit from the "chometz"). Even if one has no "chometz" left after the Shabbos morning meal, one should

nevertheless nullify it again during the fifth daylight "zemanis" hour as one would nullify it every year, and say the second "Kol Chamirah."

3. The firstborn sons fast on the previous Thursday.
4. For Shabbos, one should leave only enough "chometz" to suffice for the evening and morning Shabbos meals (taking care to leave it in a secure place). One fulfills the obligation of eating a third Shabbos meal with meat, fish or fruit.
5. One should not cook any foods containing "chometz" for this Shabbos, for they often stick to the pot and one is not allowed to wash the pot on Shabbos since it is not being washed for use on *this* Shabbos). If one transgressed and did cook foods containing "chometz" and they stuck to the pot, one may in that case wash the pot because this is for the purpose of a mitzvah--to remove the "chometz" from the pot in order to destroy it.
6. After the Shabbos morning meal, one should shake the tablecloth on which one has eaten, and wipe the utensils used for "chometz" well with his hands so that no detectable "chometz" will be on them, and he should hide the tablecloth and the utensils in a room (or closet) which will not be used on Pesach. All remaining "chometz" should be thrown into the toilet. One should take care not to throw any "chometz" out of the house in a place where there is no "eiruv."
7. On this Shabbos, one prays "shacharis" early. The "chazzan" should be warned not to prolong the prayers, so that no one will eat "chometz" when it is forbidden. (The "Haftorah" of this Shabbos is "V'orvoh.")
8. It is forbidden to prepare on Shabbos for "Yom-Tov." Therefore, one may not take out the matzohs, wine and Pesach utensils or prepare the table for the "seder" until after nightfall.

14. Seed Foods, Dried Fruits, Mixtures Containing Chometz

1. On Pesach, we do not eat rice, millet, corn (maize), buckwheat ("kashe"), beans, peas, sesame seeds, mustard peanuts, and other types of seed foods.
2. We also do not eat dried figs on Pesach, because fluor may be used on the drying process, nor raisins and other dried fruits because they are often dried in the same place as figs. However, when they have been dried by a Jew known to have been careful, we may eat them.
3. It is customary not to eat cloves, saffron, cassia, ginger or cinnamon for the same reason, even if the spices grew in one's own garden, because of "mar'is ayin" [others unaware that one's spices are free of "chometz" may unjustly suspect one of wrongdoing].
4. Some are accustomed not to eat radishes or garlic on Pesach.
5. It is a custom not to drink any liquor or liqueurs on Pesach,

even if they were specially produced for Pesach.

6. Those who use sugar on Pesach are accustomed to boil it with water and strain it before Pesach. However, some meticulous Jews refrain from eating sugar altogether during Pesach.

7. It is customary not to use the pot in which eggs have been boiled in their shells; however, it may be used for boiling eggs again.

8. If "chometz" becomes mixed with any food before Pesach, it is considered nonexistent if the "chometz" is a sixtieth or less than the rest of the food. However, if "chometz" becomes mixed with food during Pesach--from the sunset before 15 Nissan until night-fall following the last day of Pesach--then even the slightest trace of "chometz" renders the mixture prohibited and no benefit may be derived from it.

15. Eiruv Tavshillin

1. Our Sages decreed that when "Yom-Tov" falls on Friday, we should not cook on "Yom-Tov" for Shabbos (for we may not prepare anything on "Yom-Tov" for the sake of Shabbos)--except when we have "placed" an "eiruv tavshillin" on "erev Yom-Tov." The "eiruv tavshillin" shows that we have already begun to cook for Shabbos on "erev Yom-Tov," and the cooking on "Yom-Tov" only means that we are finishing the cooking of "erev Yom-Tov."

2. The mitzvah of "placing" an "eiruv tavshillin" is performed in this way:

We take an amount of matzoh equivalent to the weight of an egg, and a cooked dish weighing a "kezayis" (note that we should take a "prize" dish, such as meat or fish). Holding the "eiruv" (the matzoh with the cooked dish), we recite the following "b'rochah":

Blessed are You, L-rd our G-d, King of the universe, who has sanctified us with His commandments, and commanded us concerning the Mitzvah of "Eiruv."

Then say:

Through this it shall be permissible for us to bake, to cook, to put away (a dish to preserve its heat), to kindle a light and to prepare and do on the Festival all that is necessary for Shabbos--for us and all Israelites who dwell in the city.

The "eiruv" must remain intact until we have finished all the cooking and baking for Shabbos.

3. One who wishes to give others a share in one's "eiruv" places the "eiruv" (i.e., the matzoh and cooked dish) into the hand of another Jew, through whom one gives others a share, and one says:

I hereby grant a share in this "eiruv" to anyone who wishes to participate in it and to depend upon it.

The one who is granted a share takes the "eiruv" in his hand and raises it one fistbreadth. The one making the "eiruv" takes it back and says the blessing and statement:

Blessed are You, L-rd our G-d, King of the universe, who has sanctified us with His commandments, and commanded us concerning the Mitzvah of "Eiruv."

Then say:

Through this it shall be permissible for us to bake, to cook, to put away (a dish to preserve its heat), to kindle a light and to prepare and do on the Festival all that is necessary for Shabbos--for us and all Israelites who dwell in the city.

4. It is customary to use a whole matzoh for the "eiruv," and to use it to make the "hamotzi" blessing at one of the Shabbos meals (since something used for one mitzvah should be used for another mitzvah). Some are accustomed to use the matzoh for "lechem mishneh" (literally: "double bread"--the two loaves of matzoh (or challah) over which "hamotzi" is said on Shabbos and "Yom-Tov") at the first two Shabbos meals and to recite the blessing "hamotzi" over it at "sholosh seudos" (the third meal of Shabbos).
5. If one forgot to make an "eiruv" on "erev Yom-Tov" one can still make it "beyn hashmoshes" (time period between sunset and nightfall).
6. If "Yom-Tov" fell on Thursday and Friday, and one reminded himself on Thursday that he had not yet made an "eiruv," he may still make a "conditional eiruv." In other words, after saying the blessing "concerning the mitzvah of eiruv," he says: "If today is Yom-Tov" (according to the Torah itself), "then tomorrow is a weekday and I do not need an eiruv at all. And if today is a weekday and tomorrow is Yom-Tov, then through this it shall be permitted for us to bake, cook ..." continuing as above (paragraph 2).
7. If one forgot even then to make the "eiruv," he should consult a rabbi.
8. Permission to cook on "Yom-Tov" for Shabbos through making an "eiruv" is conditional. All the foods cooked for Shabbos should be ready to eat early enough before Shabbos so that if a guest were to come late in the afternoon he would have enough time to eat of these foods before sunset. If the foods are ready only close to sunset, the "eiruv" is of absolutely no use.
9. The "cholent" which is prepared on "Yom-Tov" for Shabbos must also be cooked while it is still day.

16. Lighting Shabbos And Yom-Tov Candles

1. Our Sages instituted that on Shabbos and Yom-Tov a light should burn in any room we use, for the purpose of "shalom bayis"

(domestic peace), to prevent anyone from tripping in the darkness. The main obligation of lighting the candles is in the dining room.

2. We are obliged to eat the Shabbos evening meal by the light of the candles, because we are commanded to enjoy the Shabbos.

3. The obligation of lighting Shabbos candles rests (primarily) upon the wife. It is praiseworthy for the husband to assist his wife by preparing the wicks and candles, lighting and extinguishing the candles in order to singe the wicks before she lights them, for the purpose of the mitzvah, so that the wicks will burn more easily.

4. The custom is that unmarried girls light one candle and married women two candles. Some women have the custom of adding an extra candle for each of their children, in order to illuminate their children's life.

5. A young girl aged three years old who understands the concept of lighting the Shabbos candles should be taught to fulfill this mitzvah of lighting Shabbos and Yom-Tov candles.

6. Two women should not light candles on the same candlestick, even if it has many branches, because only one would be allowed to say the required blessing in this case.

7. It is a good custom to give one or several coins to charity before lighting the candles. One should admonish women not to move the charity box after lighting.

8. Immediately after lighting, she should place her hands in front of the candles, or spread her hands over her face, so as not to see the light, and she should say the blessing for lighting the candles. After the blessing, she should remove her hands and enjoy from the light. All this applies both on Shabbos and Yom-Tov.

9. On Friday afternoon, the time of candle lighting is at least 18 minutes before sunset.

10. On "erev Yom-Tov," too, our custom is to light candles before sunset. But when "Yom-Tov" falls on Saturday night, one should light candles only after the stars can be seen.

11. On the second evening of "Yom-Tov," whether it falls on Saturday night or on any other day of the week, one should light candles only after the stars have come out. If the second evening of "Yom-Tov" falls on Friday night, one must light candles before sunset like every other Friday afternoon.

12. Before Shabbos, the blessing for candles concludes "to kindle the light of the holy Shabbos"; on "Yom-Tov," "to kindle the Yom-Tov light"; when "Yom-Tov" falls on Shabbos, "to kindle the Shabbos and Yom-Tov light" (see "Siddur Tehilas Hashem," p. 127).

13. On every "Yom-Tov" *except the last two days of Pesach,* one follows the blessing for lighting the candles with the blessing of "shehecheyanu." The woman who lights candles should then take care

not to repeat "shehecheyanu" if she herself says kiddush later that evening. When a man lights the candles, he should not say "shehecheyanu."

14. It is advisable to place the matzohs (and the same applies all year round to the challahs) upon the table before lighting the Shabbos candles so that the table will be a "base" to both the candles and the matzohs, thus enabling one to be permitted to move the table on Shabbos.

15. One may not produce a *new* fire on "Yom-Tov," by striking a match or lighter, for example. One may only light from a fire already burning from before "Yom-Tov," such as a lighted candle, gas-stove or pilot-light.

16. If one uses a match to bring fire (from an existing flame to the "Yom-Tov" candles, etc.), one should be careful not to extinguish the burning match or throw it anywhere after using it. One should carefully put it down so that the movement will not extinguish it, and it can die on its own.

17. On "Yom-Tov," it is forbidden to heat the bottom of the candle in order to stick it onto the candlestick. If the candle-holder is full of wax, one may clean it with some object which is not "muktzeh" (articles that may not be handled on Shabbos or Yom-Tov). The wax should not be moved once it has been removed, since it is "muktzeh."

18. A woman should light the candles with joy and eagerness, because in the merit of this mitzvah she will be rewarded with holy children who will shine brightly with Torah knowledge and fear of G-d and will increase peace in the world, and she will bring her husband long life.

17. Hallel In The Prayers

1. It is customary on the first two nights of Pesach for the congregation to say the entire "hallel" in "ma'ariv."

2. We also say the entire "hallel" in "shacharis" on the first two days of "Yom-Tov."

3. However, on "Chol-hamoed" and the last two days of Pesach we say only half-"hallel" in "shacharis."

4. When the entire "hallel" is said, each person says the "b'rochah" before "hallel," and the "b'rochah" at the conclusion of "hallel" ("Boruch atah Hashem melech m'hullol batishbochos"). When, however, we recite half-"hallel," only the "chazzan" says the "b'rochos," and the congregants answer "amen." They fulfill their obligation with the "chazzan's b'rochos" (and the congregation concludes "hallel" with the words "umeolom ad olom atoh e'l").

5. When praying alone, it is customary to recite the "b'rochos" even when one says only half-"hallel."

6. The "chazzan" says aloud the "posuk" "Hodu laShem ... ki l'olam

chasdo," and the congregants repeat that "posuk," and say further "yomar noh ... l'olam chasdo." The "chazzan" then says "yomar noh, etc." aloud, and the congregants say "Hodu etc.," "yomru noh bais Aharon, etc." The same applies to "yomru noh yirei Hashem, etc."

7. The verse "Hodu LaShem" is said after each of the three verses "yomar noh," even when one prays alone.

8. "Hallel" should be said standing. One may not talk during "hallel."

18. Morid Hatol (He Causes The Dew To Descend)

1. On the first day of Pesach, before the "mussaf" prayer the "shamash" announces "morid hatol" and we begin saying "morid hatol" in "mussaf."

2. We say the Prayer for Dew in the "chazzan's" repetition of the "mussaf" of the first day of Pesach.

3. If one mistakenly said "morid hageshem" (He causes the rain to fall"), and became aware of one's error before saying G-d's Name at the conclusion of the blessing "mechayeh hamesim," one should return to "ato gibor" (and it does not help to say "morid hatol" at the place where one remembered).

4. If one only became aware of the error after concluding the blessing "mechayeh hamesim," one must return to the beginning of "shemoneh esreh."

5. If one only became aware of the error after concluding the entire prayer, one should repeat the entire "shemoneh esreh." If one remembered only at the time of the next prayer, one should pray two "shemoneh esrehs" at that time (as explained in the laws of making up omitted prayers).

6. If one is unsure whether one said "morid hageshem," or "morid hatol" as required, it depends what time of the year this happened. If this happened during the first thirty days of "morid hatol" one must repeat "shemoneh esreh." After these thirty days have passed, however, one need not repeat it, for we assume that one has said "morid hatol" correctly since one is already accustomed to saying it.

19. Sefiras Haomer

1. From the second night of Pesach onward, after "ma'ariv" (i.e., after "hallel" and before "oleinu"), we begin to count "sefirah"; and we count each night until Shavuot.

2. We say the "b'rochah" and the "sefirah" standing.

3. If one forgot to count the "sefirah" on one of the nights, one should count it during the following day without a "b'rochah"; one may then resume the count on the following nights with a "b'rochah."

4. But if one forgot to count during the following day as well, he must count on all the following nights until Shavuot without a "b'rochah."

5. If one is unsure if he counted or not, he may count the following nights with a "b'rochah."

6. When, after sunset, one is asked: "What is the 'sefirah' today?" he should answer: "Yesterday was such and such." The other person will then understand what today's "sefirah" is. The reason for answering this way is because if one answers, "Today is such and such," he has fulfilled his obligation of counting the "sefirah" and thus forfeits the opportunity to recite the "b'rochah."

7. Those who "daven ma'ariv" when it is still day, but say "shema" after the stars appear, should also count "sefirah" then. Those who "daven ma'ariv" and count "sefirah" when it is still day should arrange that they count again during "shacharis" of the following morning without a "b'rochah."

20. V'Sein B'rochah (And Give Blessing)

1. During the entire summer, beginning from Pesach, we do not say "v'sein tal u'motor" (give dew and rain) in the blessing "boreich oleinu" of the weekday "shemoneh esreh," but instead we say "v'sein berochah."

2. If one said "v'sein tal u'motor" in summer, and immediately became aware of his error, he must begin again from "boreich oleinu." (It does not help to immediately say "v'sein b'rochah.")

3. It makes no difference whether he realized his mistake immediately after he made it, or whether he is already much further on the "shemoneh esreh." If he has not yet said the second "yihyu l'rotzon" (after "elokai netzor"), he must return to "boreich oleinu."

4. If one realized his mistake after finishing the entire "shemoneh esreh," he must repeat the entire "shemoneh esreh."

5. If he realized his mistake only after praying, when it is already time to say the next prayers, he must say two "shemoneh esrehs" at the next prayer.

6. If he is unsure whether he said "v'sein b'rochah," the law is the same as for "Morid Hatol"--[If one is unsure whether one said "morid hageshem," or "morid hatol" as required, it depends what time of the year this happened. If this happened during the first thirty days of "morid hatol" one must repeat "shemoneh esreh." After these thirty days have passed, however, one need not repeat it, for we assume that one has said "morid hatol" correctly since one is already accustomed to saying it.]

21. Ya'aleh V'Yovo In The Chol-Hamoed Prayers

1. If one forgets to say "ya'aleh v'yovo" in "shemoneh esreh" during "Chol Hamoed"--or is unsure whether he said it--and remembers before saying G-d's Name in the blessing "hamachazir shechinoso l'tzion," he should say "ya'aleh v'yovo" there, and then begin from "v'sechezenoh."
2. If one remembers after concluding the blessing "hamachazir shechinoso l'tzion," but before saying "modim," he should say "ya'aleh v'yovo" there, and then begin saying "modim" (and he should not repeat "v'sechezenoh").
3. If, however, he had already begun "modim," he should return to "r'tzeh."
4. If he remembered only after he finished "shemoneh esreh"--i.e., after having said the second "yihyu l'rotzon"--he must return to the beginning of "shemoneh esreh."
5. These laws apply equally to all three prayers on "Chol Hamoed: shacharis, mincha and ma'ariv."
6. If he remembers that he did not say "ya'aleh v'yovo" when it is already time to say the next prayer, he should say two "shemoneh esrehs" at the next prayer. This, however, applies only to the "mincha" and "ma'ariv" prayers.
7. The law is different when one forgets to say "ya'aleh v'yovo" at "shacharis," and remembers only after he has said "mussaf." In such a case, he need not repeat the "shemoneh esreh" of "shacharis."

22. Ya'aleh V'yovo In Birchas Hamozon (Blessing After The Meal) on Yom-Tov and Chol Hamoed

1. If one forgets to say "ya'aleh v'yovo" in "birchas hamozon" on "Yom-Tov," and remembers after finishing "boneh b'rachamov Yerushalayim amen," one should say the blessing of "Boruch ... asher nosan yomim tovim ...", as written in the Siddur. If it is "Chol Hamoed," one should say the "b'rochoh" "Boruch ... asher nosan moadim ..."
2. If, however, one remembers after saying the word "Boruch" of the "b'rochoh hatov v'hametiv," he must, at the first two meals of "Yom-Tov," repeat "birchas hamozon."
3. However, if one eats a third "Yom-Tov" meal, he should not repeat it. The same applies to every "Chol Hamoed" meal.

23. The First Ma'ariv of Chol Hamoed

In the first weekday "shemoneh esreh" (in "ma'ariv") of "chol hamoed," the following things must be said:

1. "morid hatol"
2. "atoh chonantonu"
3. "v'sein b'rochoh"

4. "ya'aleh v'yovo"

If one forgets one of these four things, and remembers after concluding "shemoneh esreh," which omissions force him to repeat the "shemoneh esreh," and which do not?

ANSWERS

If one said "morid hageshem," he must repeat it.
If one forgot "atoh chonantonu," he should not repeat it.
If one said "v'sein tal umotor," he must repeat it.
If one forgot "ya'aleh v'yovo," he must repeat it.

23. The Meal Of The Second Day of Pesach

[There is no need to repeat the "Shemoneh Esreh" as long as one does not do any work or taste any food before making "havdalah." **Work** is permitted in this case. However, by saying "Boruch Hamavdil bain kodesh lechol"--"Blessed is He Who makes a distinction between sacred and profane." In all cases, one may not eat or drink until after "havdalah." If one did not say "Boruch Hamavdil" and performed work, the "Shemoneh Esreh" must be repeated.]

At the meal of the second day of Pesach, it is proper to "do" (eat) something that serves as a reminder of the meal of Queen Esther which took place on this day--and that same day Haman was hung.

24. The Seventh And Eighth Days of Pesach

1. In the kiddush (and in the "b'rochoh" on lighting the candles) said on the seventh and eighth nights of Pesach, we do not say "shehechyanu."
2. The miracle of the splitting of the "Yam-Suf" happened on the night of the seventh of Pesach. Early the next morning the Jews sang the song "Oz Yoshir." Therefore we read this song in the Torah on the seventh day of Pesach."
3. It is customary in Lubavitch to remain awake the entire night of the seventh of Pesach, and to learn the Torah the entire night.
4. The Rebbe Shlita instituted that on the seventh day of Pesach we should go to distant shuls to participate with other Jews in the Yom Tov joy, discussing with them ideas of Chassidus and matters of inspiration in the service of G-d.
5. Despite our custom to avoid eating Matzah that is wet (shruya) during Pesach, we are accustomed to make a point of eating wet Matzah on the eighth day of Pesach. When washing one's fingers at the end of a meal ("mayim acharonim"), he passes the wet fingers over his lips once again.
6. The Baal Shem Tov was accustomed to eat a third meal on the last day of Pesach, which he would call the "Moshiach's Seudah--the meal of Moshiach" for on this day the "radiance" of Moshiach is

manifest.

7. It is also our custom to celebrate Moshiach's Seudah, after "mincha." At this meal, we drink four cups of wine, corresponding to the "four cups of comfort which G-d will in the future give the Jewish people to drink."

From "Laws And Customs of Pesach: According to the Traditions of Chabad" by Rabbi Shmuel Hurwitz, Second Edition, 5749.